part of Sir John Mandevills Travels. pr. by Winken de Worde 1503. See Further, Ames's Hist. P. p. 87.

Than is there an other yle ye men call Dody & it is a grete yle/ In this yle are many dyuerse maner of men & haue euyll maners for the

fader eteth the sone/ and the sone the fader/ the husbande his wyfe/ and the wyf her husbonde. And yf it so be ye the fader be seke or the moder or ony frende the sone gooth as soone to the preest of the lawe and prayeth hym ye he wyll aske of the ydoll yf his fader shall deye of that syknesse or not. And than the preest & the sone knele downe before the ydoll deuoutly & asketh hym/ & he answereth to theym/ & yf he sayth ye he shall lyue/ than they kepe hym wel/ & yf he say that he shal dye than come ye preest with the sone or with the wyf or what frende ye it be vnto hym that is seke. & they leye ther hondes ouer his mouthe to stoke his brethe/ & so they slee hym/

BIBLIOTHECA BODLEIANA

and than they smyte all the body in to pyeces and
prayeth all his frendes for to come and ete of hym
that is dede/and they make a grete feste therof and
haue many mynstrelles there and ete hym with gre
te melody. And so whan they haue eten all the flel
she/than they take the bones and burye theym all
syngynge with grete worshyppe/and all thole that
are of his frendes that were not there at the etyn-
ge of hym hath grete shame and velonye soo that
they shal neuer more be holden as frendes. And the
kynge of this yle is a grete lorde and myghty/ and
he hath vnder hym. liiij grete yles & eche of theym
hath a kynge/ & in one of thise yles are men that

hath but one eye/ & that is in the myddes of theyr
fronte/and they ete not but flesshe & fysshe rawe/
And in an other yle dwell men that haue no hedes

& theyr eyen are in theyr sholders & theyr mouth is on theyr breste/ In an other yle are men ẏ haue no hede ne eyen & theyr mouth is in theyr sholders.

And in an other yle are men that haue platte faces without nose and without eyen/ but they haue two small rounde holes in stede of eyen/and they haue a platte mouthe without lyppes. ¶And in an o/ yle are men also that haue theyr faces all platte w out eyen and without mouthe and without nose/ but they haue theyr eyen and theyr mouthe behyn/ de on theyr sholdres. And in another yle are stoute

men that haue the lyppe aboue the mouthe so gre/ te that whan they slepe in the sonne they couer all theyr face with the lyppe. And in an other yle are ly lytell men as dwarfes & haue no mouthe but a lytell rounde hole & thrughe that hole they ete theyr mete with a ppe/and they haue noo tonge & they spehe not but they blowe & whylple and so make sygnes one to an other. And in as other yle are men with

hangynge eeres vnto theyr knees. And in an other yle are wylde men with hangynge eeres and haue feete lyke an hors & may renne faste/and they take wylde beestes & ete theym. And in an other yle are men that goon theyr hondes & feet lyke beestes/& are all roughe & wyll leepe vpon a tree lyke cattes/ or apes. And in an other yle are men̄ that goo euer vpon theyr knees meruaylloully and haue on euery fote/viij toos. And in an other yle is folke that

is bothe men & women & haue membres of bothe for to engender with/and whan they wyll they vse bothe on a tyme & the other an other tyme/ & they gete chyldren whan they vse the membre of man= & they bere chyldren whan they vse the membre of womā. many other maner of folke is chile in ples therabout of whome it were to longe to tell all.

¶ Of the kyngedome named Mancy & is the best kyngdome of the worlde. ca.lxiij.

TO goo fro this yle towarde the eest many Journeys a man shall fynde a kyngdom ẏ is called Mancy & this is in Ynde the more/ & it is moost delectable & plente of goodes of all the worlde. In this londe dwell crysten men & sarasyns/ for it is a grete londe/ & therin is.ij.M.grete cytees and many other townes. In this londe noo man gooth on beggȳge for there is no poore man/ & ẏ men haue berdes thynne of heere as it were cattes. In this londe are fayre women/ & therfore some men calle ẏ londe albany for ẏ whyte folke/ & theris a cyte ẏ men call Latorym & is more than Parys/ & in ẏ lōde are byrdes twyes greter than it be here/ & there is good chepe of all maner of vytaylles.

In this countree are whyte hennes & they bere noo
feders but woll as shepe do in ourr londe/ and wo
men of that countre ꝑ are wedded bere crownes vp
on theyr heedes that they may be knowen by. In
this countree they take a beest ꝑ is called Loyres. &
they henne it to go in to waters or ryuers/ and as
soone he bryngeth oute of the water grete fyshes /
& thus they take fysshe as longe as they wyll to ꝑ
theym nedeth. fro this cyte men go by many Jour
neyes to an other grete cyte ꝑ is called Callay that
is the mooste cyte of the worlde/ & that Cyte is fyfty
myle aboute/ & there is in ꝑ cyte mo than. xij. pryn
cypall gates without. fro thens within thre myle
is an other grete cyte/ & within this Cyte are more
than. xij. thoulande brydges / & vpon eche brydge
is a stronge toure where the kepers dwell too kepe
it agayne the grete Chane for it marcheth on his
londe/ & on one syde of the cyte renneth a grete ry
uer/ & there dwell cristen men ans other/ for it is a
good countre & plenteuous & there groweth ryghte
good wyne/ this is a noble cyte where the kynge of
Mancy was wonte to dwelle/ & there dwelle relyg
yous men cristen freres/ And men goo vpon ꝑ ry
uer tyll they come to an abbaye of monkes a lytell
fro ꝑ cyte/ & in that abaye is a grete gardyn & fayr
& therin is many maner of trees of dyuers fruytes
In that gardyn dwell many maner of beestes as
baboynes/ apes/ marmosettes & other/ & whan the
couent hath eten a monke taketh the relefe & bere

it in to the gardeyne/ & smytech ones with a bel of syluer whiche he holde in his hande/ & anone come out thyse bestes ẏ I spake of & many moo nere iij. or. iiij. thousande/ & he gyueth them to ete of fayre vessels of syluer/ & whan they haue eten he smyteth the bell agayne & they goo agayne theyr way. And the monke sayth ẏ those bestes are soules of men ẏ are dede/ & those beestes ẏ are fayre are soules of lordes & other ryche men/ & those ẏ are foule bestes are soules of other comunes. And I asked theym yf it had not be better to gyue that relefe to poore men & they sayd theris no poore man in ẏ countree & yf there were yet it were more almes to gyue it to those soules ẏ suffre there theyr penaũce & may go no ferder to gete theyr mete than to men ẏ haue wytte & may trauayl for theyr mete. Than come men to a cyte ẏ is called Chybens & there was ẏ fyrst sege of ẏ kyn ̄e of Mancy. In this cyte are. lx. brydges of stone as fayre a they may be.

¶ Of the londe of Pygmeen wherin dwelleth but small people of thre span longe. ca. lxiiij

Than men passe fro ẏ cyte of Chybens they passe ouer a grete ryuer of fresshe water/ & it is nere iiij. myle brode/ & than men entre in too the londe of the grete Chane. This Ryuer gooth thrughe the londe of Pygmeens/ & there men are of lytell stature for they are but thre span

longe & they are ryght fayre bothe men & women though they be lytell / and they are wedded whan they are halfe a yere olde / & they lyue but. viij. yere & he that lyueth. viij. yere is holden ryght olde / and thyle small men are the beste werke men in sylke & of cotton in all maner thynge that are in the worlde. & thyle small men trauayl ne tyll no londe / but they haue amonge them grete men as we are to trauayle for them / and they haue grete scorne of thole grete men as we wolde haue of gyauntes or of theym yf they were amonge vs.

Of cyte of Menke where a grete nauy is. ca. lxv

FRo this londe men go thrughe many countrees & cytees and townes tyll they come to a cyte that men call menke. In that cyte is a grete nauy of shyppes / & they are as swyfte as snowe of kynde of the wood that they are made of / & they are made as it were grete houses w̄ halles & chambres & other clymentes.

Of the londe named Cathay & the grete rychelles therof. ca. lxvi.

AND from thens men goo vpon a ryuer that men call Ceremolan / & this ryuer gooth thrughe Cathay & doth many tymes harme whan it waxeth grete. Cathay is a fayre coūtree & ryche

full of goodes & marchaũdyles/thyder come mar-
chauntes euery yere for too fetche spyces and other
machaundyles more comunely than they do in to
other coũtrees. And ye shall vnderstande that mar
chauntes that come from Venyce or fro Geene or
from other places of Lombardy or of Romayne/
they go by se and londe. xi. monethes & more or they
may come to Caythay.

¶ Of a grete cyte named Cadon where in is ỹ gre
te Thanes palays & lege. ca. lxviij

IN the prouynce of Caythay towarde the eest
is an olde cyte/ & belyde that cyte the Tar-
tarynes haue made another Cyte that men calle
Cadon that hath. xij. gates/ and euer betwene two
gates is a grete myle/ soo that thole two cytees the
olde and the newe is roũde aboute. xx. myle. In this
cyte is the palays and lege of the grete Thane in a
full fayre place & grete of whyche the walles about
is two myle/ & within that are many fayre places
& in the gardeyne of that palays is a ryghte grete
hyll on the whiche is another palays/ and it is the
fayrest that may be founde in ony plade/ and all a-
boute ỹ hylle are many trees berynge dyuers frup-
tes/ & aboute that hylle is a grete dyche/ and there
nere are many dyuers on eche syde/ and in thole are
many wylde foules that he may take & go not out
of the palays: Within the halle of that palays are

xxiij. pylers of golde/and all the walles are coue/
red with ryche skynnes of beestes that men calle
pauters. Those are fayre beestes and well smellyn
ge & of the smell of the skynnes uone euyll smelle
may come to the palays/those skynnes are as reed
as blode/& they shyne so agayne the sonne þt vne/
thes may men beholde them/and uen prayse those
skynnes as moche as it were golde. In myddes of
that palays is a place made þ they call the moun/
ture for the grete Chane that is well made with
precyous stones & grete perles hangynge aboute/&
at the four corners of that mountour are four ned
ders of golde/& vnder that mountour & aboue are
condyctes of beuerage that they drynke in the em/
perours courte. And the halle of that palays is ry/
chely dyghte & well/And fyrste at the ouer ende of
the hall is the throne of the Emperoure ryght hye
where he sytteth at mete at a table þ is well bordu
red with golde/& that bordure is full of precyous
stones & grete perles/and the grees on the whiche
he gooth vp are of dyuerse precyous stones bordred
w golde. At the left syde of his throne is the syege
of his wyfe a degre lower than he sytteth & that is
of Jalper bordured with golde/& the syege of his se
conde wyfe is a degree lower than the fyrste & that
is also of good Jalper bordured with golde / and
the syege of the thyrde wyfe is a degree lower than
the seconde / for alwaye he hath thre wynes with
hym where soeuer he is/besyde thyse wynes on the

lame lyde lytteth other ladyes of his kynne echone lower than other as they are of degree/ & all those that are wedded haue a counterfayte of a mannes fote vpon theyr hedes a cubyte longe & al made w̄ precyous stones/and aboue they are made with shynynge feders of pecockes or suche other in tokenyng that they are subgeccyon of man and vnder mē fote/and they that are not wedded haue none suche. And on the ryght syde of the Emperour lytteth fyrste his sone that shall be Emperour after hym/and he lytteth allo a degree lower than the Emperoure in suche maner of leges as the Emperoure lytteth/& by hym lytteth other lordes of his kynne echone lower than other as they are of degree. And the emperoure hath his table by hymselfe alone that is made of golde and precyous stones or of whyte crystal or yelowe bordred with golde/and echone of his wyues hathe a table by herselfe. And vnder the Emperours table lytteth four clerkes at his fete that wryteth al ỳ the Emperour sayth be it good or ylle. And at grete festes aboue the Emperours table & all other tables in the halle is a vyne made of fyne golde ỳ gooth all aboute the hall & it hath many braūches of grapes lyke to grapes of the vyne/some are whyte/some are yelowe/some reed/some grene/and some blacke/all the reed are of rubyes of cremas or alabaūce/the whyte are of crystale or byrall/ the yelowe are of topaces/the grene are of emeraudes & crysolytes/ & the blacke

are of quyches & gerandes/and this vyne is made thus of precyous stones so properly that it semeth as it were a vyne growynge. And before the borde of the Emperour standeth grete lordes/& no man is so hardy to speke to hym but it be mynstrels for to solace themperour. And all the vessell that is serued in his halle or chambres are of precyous stones and namely at tables where grete lordes ete/that is to saye/of Jasper/crystall/amatyst/or fyne golde & the cuppes are of emeraudes/saphyres/topaces/ and other many maner of stones/& of syluer haue they noo vessell for they prayse syluer but lytell to make vessell of/but they make of syluer greces pylers and paumentes of halles & of chambres. And ye shall vnderstande þ my felowe & I was in soudy with hym. xvi. monethes agayne the kynge of Nancy vpon whome he made warre/& the cause was for we had so grete desyre to se the nobley of his courte yf it were suche as we herde speke of/& forsoth we foũde it more rycher & solempne than euer we herde speke of/& we sholde neuer haue byleude it had we not seen it/but ye shall vnderstande þ mete & drynke is more honest amonge vs than it is in thole coũtrees/for all the comons ete vpon shynnes of beestes on theyr knees & ete but flesshe of all maner beestes/& whan they haue all eten they wype theyr hondes in theyr shyrtes & they ete but ones on the daye & ete but lytell brede/but the estate of the lordes is full nobley & full rychely.

¶ Wherfore that the Emperour of Cathay is called the grete Chane. ca.lxviij.

AND ye shall wete why he is called the grete Chane/ye wote well that all the worlde was destroyed with Noes flood but Noe & his wyf & his childern. Noe had thre sones Sem Cham and Japheth. Cham was he þ sawe his faders baloc/kes naked whan he slepte & scorned it/and therfore was he curlyd / and Japheth couered it agayne. Thyse thre brethern had all the londe. Cham toke the best parte eestwarde þ is called Asia. Sem toke Affryke / & Japheth to Europe. Cham was the myghtyest & rychest of his brethern / & of hym are come the paynem folke & dyuers maner of men of the yles/some hedles/& other men dyskygured/ & for this Cham the Emperour there called hym Cham & lorde of all. But ye shal vnderstande that the Emperour of Cathay is called Chane & not Cham/and for this cause it is not longe gone þ all Tartary was in subgeccyon & thrall to other nacyons about/& they were made herdemen to kepe beestes/& amonge theym was. vij. lynages or kynrdes/the fyrst was called Tartary þ is the best/the seconde lynage is called Tanghot/the thyrde Eurace/the fourthe Dalayrt/the fyfthe Semoth/the sixth Menchy/the seuenth Sobieth. Thyse are all boldynge of the grete Chane of Cathay. Now it befell so þ in the fyrst lynage was an olde man &

he was not ryche & men calle hȳ Changyus. This man laye & slepte on a nyght in his bedde/& there came to hym a knyght all whyte syttynge vpon a whyte hors & sayd to hym. Chane slepest thou/god that is almyghty sente me to the/& it is his wyll ꝑ thou saye to the. vij. lynages ꝑ thou shalt be theyr Emperour/for ye shall conquere all the londes ꝑ are about you & they shall be in your subgeccyon as ye haue be in theyrs. And whan morowe came he rose vp & sayd it to the. vij. lynages / and they scorned hym & sayd he was a fole. And the nyght after the same knyght came to the. vij. lynages & badde theym of goddes behalf to make Changyus theyr Emperour & they sholde be out of all subgeccyon. And on the morowe they chose Changyus to Emperour & dyde hym all worshyp ꝑ they myght do & called hym Chane as the whyte knyght called hym/and they sayd they wolde do as he badde theym. Than he made many statutes & lawes the whiche he called Yasan. The fyrste statute was that they sholde be obedyent to god almyghty/& byleue ꝑ he sholde delyuer theym out of thraldom/& ꝑ they sholde calle on hȳ in all theyr werkes. An other statute was that all men ꝑ myght bere armes sholde be nombred & to eche. x. sholde be a mayster & to an hondred a mayster/& to a thoulande a mayster. Than he cōmaūded to all the grettest & prynsypalest of the. vij. lynages that they sholde forsake all that they hadde in herytage or lordshyp/

and that they sholde holde theym payed of that he wolde gyue theym of his grace / and they dyde so And also he badde theym ꝑ eche man sholde brynge his eldest sone before hym and slee his owne sone with his owne handes and smyte of theyr heedes and as soone they dyde his byddynge. And whan he sawe they made no lettynge of ꝑ he badde theym do / than badde he theym folowe his baner / & than he put in subgeccyon all the londes about hym.

¶ How the grete Chane was hydde vnder a tree & scaped his enmyes by cause of a byrde. ca. lxix.

AND it befelle on a daye that the Chane rode with a fewe men to se the londe that he hadde wonne & he mette with a grete multytude of his enmyes and there he was cast downe of his hors and his hors slayne. And whan his men sawe hym at the erthe they wende he had be deed / & fled and the enmyes folowed after / and whan he sawe his enmyes were ferre he hydde hym in a busshe. for the wood was thycke there / and whan they were come agayn fro the chalk they wente to seke amonge the wood yf ony were hydde there / & they foũde many. And as they came to ꝑ place where he was they sawe a byrde sytte vpon a tree the whiche byrde men calle an oule / & than sayd they ꝑ there was no man for that byrde sate there & so wente they awaye / & thus was the Chane saued fro deth / & so

he wente awaye on a nyght to his owne men whi che were gladde of his compynge. And fro that tyme hyderwardes men of that coūtree haue do gre te worshyp to that byrde & for that cause they wor shyp that byrde aboue all the byrdes of the worlde And than he assembled all his men & rode vpon his enemyes & destroyed theym. And whan he had wonne all the londes that were about hym he held de them in subgeccyon. And whan the Chane had wonne all the londes to mount Belyan/the whyte knyght come to hym in a vysyon agayne & sayd vnto hym. Chane the wyll of god is that thou pas se the moūt Belyan and thou shalt wynne many londes/& for thou shalt fynde no passage go thou to moūt Belyan that is vpon the see syde & knele ix. tymes theron agaynst the eest in the worshyp of god & he shall shewe the a waye how thou shalt passe/& the Chane dyde so/and anone the see that touched the hylle withdrowe hym and shewed hym a fayre waye of .ix. foot brood bytwene the hylle and the see / and so he passed ryght well with all his men and than he wanne the londe of Cathay that is the mooste londe and the grettest of all the worlde / and for thole .ix. knelynges & the .ix. foot of waye the Chane and the men of Tartary haue the nombre of .ix. in grete worshyp.

¶ Of the grete Chanes letters and the wrytynge aboute his seale. ca. lxx.

And whan he had wonne the londe of Cathay he deyed & than regned after Cytho co the eldest sone of Chane/and his other broders wente to wynne theym londes in other coũtrees/& they wanne the londe of Pruysse & of Russy/and they dyde calle themself Chane/but he of Cathay is the grete Chane and the grettest lorde of all the worlde/& so he called hỹ in his letters & sayth th⁹. Chan fili⁹ dei excelsi vniuersã terrã colenciũ sũm⁹ impator ⁊ dñs dominãtiũ. That is to say. Chane goddes sone Emperour of all those ꝑ tylle all the londe & lorde of all lordes. And the wrytynge aboue his grete seale is. Deus in celo et chan sup terrã ei⁹ fortitudo oim hoim impatoris sigillũ. That is to saye God in heuen Chane vpon erthe his streng the the seale of themperour of all men. And ꝑ wrytynge about his preuy seale is. Dei fortitudo oim hoim ĩpatoris sigillũ. That is to saye. The streng the of god seale of the Emperour of all men. And all yf it be so ꝑ they be not crysten yet themperour and the Tartaryns byleue in god almyghty.

¶ Of the gouernaunce of the courte of the grete Chane. ca.lxxi.

Now haue I tolde you why he is called the grete Chane. Now shall I telle you of the gouernynge of his courte whan they make grete festes/& he keped four pryncypall festes in the ye-

re/the fyrſt is of his byrth/the ſeconde whan he is
borne to the Temple to be circũcyſed/the thyrde is
of his ydols whan they begynne to ſpeke/and the
fourth whan the ydoll begynneth fyrſt to do myra
cles/& at thoſe tymes he hath men well arrayed by
thoulandes and by hondredes/& echone wote well
what he ſhall do. For there is fyrſt ordeyned foure
thoulande ryche barons & myghty for to ordeyne
the feeſt & to ſerue themperour/& all thyſe barons
haue crownes of golde well dyght with precyous
ſtones & perles/and they are cladde in clothes of
golde and camathas as rychely as they may be ma
de/& they may well haue ſuche clothes for they are
there of leſſe pryce than wollen cloth is here. And
thyſe four thoulande barons are departed in four
partyes/& eche company is clad in dyuerſe colour
ryght rychely/& whan ꝑ fyrſt thoulande is paſſed
& hath ſhewed theym/than come the ſeconde thou
lande/& than the thyrde thoulande/and than the
fourth & none of theym ſpeketh a worde. And on
one ſyde of themperours table ſytteth many phy-
loſophres of many ſcyences/ſome of aſtronomy/
nygromancy/geometry/pyromacy/& other many
ſcyences/& ſome haue before theym aſtrolabes of
golde or of precyous ſtones full of ſonde or of co-
les brennynge/ſome haue orloges well dyght & ry
chely & other many Inſtrumentes after theyr ſcyen
ces/& at a certayne houre whan they ſe tyme they
ſaye to men ꝑ ſtande before theym make peas/and

than saye those men with a loude voyce to all the halle now be stylle a whyle/& than sayth one of ꝑ phylosophres eche man make reuerence & enclyne to themperour ꝑ is goddes sone & lorde of the world for now is tyme & houre/& than all men enclyne to hym & knele on the erthe/and than byddeth the phylosophre theym ryse vp agayne/& at an other houre an other phylosophre byddeth they all put theyr fynger in theyr eeres & they do so/and at an other houre an other phylosophre byddeth ꝑ all men shall laye theyr honde on theyr heed & they do so/& than he byddeth theym take awaye & they do so/and thus fro houre to houre they bydde dyuerse thynges/& I asked pryuely what this sholde mene and one of the maysters sayd ꝑ the enclynynge & the knelynge on the erthe at ꝑ tyme hath this token/that all those men that kneled so shall euermore be true to themperour/that for no gyfte ne hetynge they shall neuer be traytours ne fals to hym And the puttynge of ꝑ fynger in the eere hath this token/ꝑ none of those shall here none ylle be spoken of the Emperour or his counseyll. And ye shall vnderstande ꝑ men dyght no thynge/clothes/brede/drynke/nor none suche thynges to theimperour but at certayne houres that the phylosophres telle & yf ony man reyse warre ayenst that Emperour in what countree so it be thyse phylophres wote it soone & tell the Emperour or his counseyll/and he sendeth men thyder for he hath many men. And

he hath many men to kepe byrdes as garfaukons ſperhaukes/faucons / gentyls / laners / lacres/popyniayes that are ſpekynge & manyother .x. thouſande olyfaũtes/baboynes/marmolettes & other/ & he hath euer about hym many phylycyens more than two hondred that are crysten men and .xx. laralyns / but trusteth more in crysten men than in laralyns. And there is in that coũtree many barons & other seruaũtes that are crysten & conuerted to the good fayth thorugh prechynge of good crysten men that dwelle there/but there are many that wyll not that men wete that they are crysten.

¶ Of the grete rychelle of this Emperour and of his dyſpendynge. ca. lxxiij.

This Emperour is a grete lorde for he may dyſpende what he wyll without nombre/ by cause he ſpended nother ſyluer nother golde/ & he made no money but of leder or ſkynnes/ and this same money gooth thorugh all his londe/and of the ſyluer and golde buylded he his palays. And he hath in his chambre a pyler of golde in the whiche is a Ruby and a carbuncle of a foot longe the whiche lyghteth all his chambre by nyght/and he hath many other pryeyous ſtones & rubyes but this is the mooſt. This Emperour dwelleth in the comer towardes the North in a cyte that men calle Saydus and there it is colde ynough/ and in the

wynter he dwelleth in a cyte that men calle Lamalache and there it is ryght hote / but for the mooste parte is he to Cadon that is not ferre thens.

¶ Of the ordynaūce of the lordes of themperour whan he rydeth from one coūtree to an other or to warre. ca.lxxiij.

And whan this grete Chane shall ryde frō one coūtree to an other they ordeyne foure hoostes of people / of whiche the fyrste gooth before a dayes Journey / for ꝑ hooste lyeth at euen where the Emperour shall lye on the morowe / & there is plente of vytayls. And an other hooste cometh at ꝑ ryght syde of hym and an other at the lyfte syde / & in eche hooste is moche folke. And than cometh ꝑ fourth hooste behynde hym a bowe drawght / & there is more men in than in ony of the other. And ye shal vnderstande that the Emperour rydeth on no hors but whan he wyll go to ony secrete place with a pryue meyne where he wyll not be knowen / but he rydeth in a charyotte with four wheles / & there vpon is a chambre made of a tree that men calle lignū aloes that cometh out of Paradyse terrestre & that chambre is couered with plates of fyne golde and precyous stones & perles / and four olyfaūtes & foure oxen all whyte gone there in. And fyue or sixe grete lordes ryden about hym so that none other men shall come nere hym but yf the Empe-

rour calle ony. And in that same maner with cha
rotte & luche hooftes rydeth the Empreffe by an
other lyde / & the Emperours eldeft fone on the fa
me aray / and they haue fo moche people that it
is a grete meruayll for to fe.

¶ How the Empyre of the grete Chane is depar-
ted in to. xij. prouynces / and how that they do caft
enlence in the fyre where the grete Chane palleth
thorugh the cytees and townes in worfhyp of the
Emperour. ca. lxxiiij.

The londe of the grete Chane is departed in
xij. prouynces / & eche prouynce hath more
than two thoufande cytees & townes. Alfo whan
themperour rydeth thrugh the coũtree / & he palleth
thrugh cytees & townes / eche man maketh a fyre
before his hous & caffeth therin enfence and other
thynges þ gyue good fmell to themperour. And yf
ony men of relygyon þ are cryften dwelle nere as
themperour cometh they mete hym with proceffyon
with a croffe & holy water / & they fynge Veni crea
tor fpiritus with a loude voyce. And whan he fee
theym come he cõmaundeth the lordes þ ryde nere
hym to make waye þ the relygyous men may co-
me to hym / & whan he fe that croffe he doth of his
hatte, that is made of precyous ftones & grete per-
les / & þ hatte is fo ryche that it is meruayle to telle
and than he enclyned to the croffe. And the prelate

of the relygyous men sayth orysons before hym & gyueth hym the benylon with the crosse/& he encly neth to the benylon full deuoutly/& than the same prelate gyueth hym some fruyte of the nombre of ix. in a plate of golde as peres or apples or other fruyte/& than the Emperour taketh one therof & the other he gyueth to his lordes / for the maner is suche there that no straūge man shall come before themperour. but he gyue hym somwhat after the olde lawe that sayth. Non accedat in conspectu meo inanis. That is too saye. No man come in to my syght vole. And than the Emperour byddeth thyse relygyous men þ they shall go forth so that men of his hoost defoule theȳ not. And those relygyous men that dwelle where the Empresse or the Emperours sone cometh do in the same maner.

¶ How that the grete Chane is the myghtyest lorde of all the worlde. ca. lxxv.

This grete Chane is the myghtyest lorde of the worlde/ for prester Johan is not so grete a lorde as he/ ne the Soudan of Babylon ne the Emperour of Perly. In his londe a man hath an hondred wyues/ & some. xl. some more some lesse/ & they take of theyr kynne to wyues all saue theyr systers of theyr moders / but theyr systers of theyr faders other wyues they take also/ & they take also well theyr stepmoder yf theyr fader be deed / and

men & women haue all one maner of clothynge so that they may not be knowen but ꝑ women that are wedded bere a token on theyr heedes/ and they dwelle not with theyr husbondes / but he may lye by whiche that he wyl. They haue plente of al maner of bestes saue swyne & forsothe they wyll none & they beleue well in god ꝑ made all thynge & yet haue they ydolles of golde & syluer/ & to those ydols they offre theyr fyrst mylke of theyr bestes.

Yet of other maners of this countree ca.lxxvi.

THis Emperour the grete Chane hath thre wyues/ & ꝑ pryncypall wyfe was preester Iohans doughter. And the people of this countree begynne too do all theyr thynges in the newe mone/ and they worshyp moche the sonne & the mone those men ryde comunely without spores/ and they holde it grete synne too brekke a bone with an other & to cast mylke on the erthe or other lycoure ꝑ men may drynke. And the moost synne that they may doo is to pysse in theyr houses there they dwell/ and he that pysseth in his house shall be slayne/ and of those synnes they shryue them to theyr prestes/ and for theyr penaunce they shal gyue syluer/ & the place where they haue pysced shall be halowed / or els may no man come there. And whan they haue do theyr penaunce/ they shall passe thrugh a fayr fyre or two too make them clene of theyr synnes. And

they haue eten they wype their handes vpon their shyrtes for they haue noo table clothes but it be ryghte grete lordes / & whan they haue all eten they put their dysshes or doublers not washen in ỹ pot or caudron with flesshe that is lefte whan they haue eten vnto they wyll ete an other tyme / and ryche men dryncke mylke of mares or asses or other beestes & other beuerage ỹ is made of mylke & water togyder for they haue neyther wyne ne ale. And whā they goo to warre the warre full wysely / and eche man of them bereth two or thre bowes & many arowes & a grete hachet / & gentylmen haue shorte swerdes / & he that fleeth in batayll they slee hym / & they are euer in purpose to brynge all londes in subgeccyon to theym / for they say prophecyes saye ỹ they shall be ouercome by shot of archers & ỹ they shall torne theym to their lawe / but they wote not what men they shall be / & it is grete peryll to pursue the Tartaryns whan they flee / for they wyll shote behynde & slee men as well as before / & they haue small eyen as lytell byrdes / & they are comunely falce for they holde not ỹ they promyse. And whan a man shall deye amonge theym they sticke a spere in the erthe beside hym / & whan he draweth to the deth they go out of ỹ hous tyll he be dede and than they put hym in ỹ erthe in the felde.

¶ How the Emperour is brought vnto his graue whan he is dede. ca. lxxvj

AN whan the Emperour is deed they lette hym in a chayre in ỹ myddes of his tente/ and they set before hym a table couered with a clothe and therupon flesshe and other mete and a cuppe full of mylke of a mare/and they set a mare w a colte by hym and an horse sadled and brydeled/ and the lay vpon the horse golde & syluer/ and all about hym they make a grete graue/and with all thyse thynges they put hym therin as the tent hors golde & syluer & all that is a bout hym/ad they say whan he cometh in to an other worlde he shall not be without an house ne horse ne syluer ne golde/& the mare shal gyue hym mylke & bryngeforth more horses tyll he be well stored in the other worlde and one of his chamberlaynes or seruaũtes is put with hym in the erthe for to do hym seruyce in the other worlde/for they byleue that whan he is dede he shall goo in to an other worlde & be a greter lorde there than here. And whan ỹ he is layde in the erthe noman shall be so hardy for to speke of hym before his frendes.

¶ Whan the Emperour is dede how they chese & make an other. ca.lxxviij

AND than whan the Emperour is deed the seuen lynages gader them togyder & they touche his sone or the next of his blode & they saye thus/ we wyll and we ordeyne and we praye that

thou be our lorde & our Emperour. And he enquy-
reth of them & sayth yf ye wyll that I regne vpon
you so must ye do all that I bydde you to doo. And
yf he bydde that ony be slayne he shall be slayne/
And they answere all with one voyce/ all that ye
bydde shall be done. Than sayth ye Emperour fro
nowe forth my wordes shall cutte as my swerde/ &
than they sette hym in a chayr & crowne hym/ and
than all the good townes theraboute sende to him
presentes so moche that he shal haue more than. C
Camels laden with golde & syluer besyde other Je
welles ye he shall haue of lordes of precyous stones
& golde wout nombre/ & hors & ryche clothes of ca-
macas & tartaryns and suche other.

¶ What coũtrees & kyngdoms lye next to ye londe
of Cathay & the frontes therof. ca.lxxix.

This londe of Cathay is in Asye the depe/ &
this same londe marcheth towarde ye west
vpon the kyngedom of Sercy the whiche was som
tyme to one of the thre kynges that wente to seke
our lorde in Bethleem/ and all those ye come of his
kynne are crysten. Thyse men of Tartary drynke
no wyne. In the londe of Corosaym that is at the
north syde of Cathay is ryght grete plente of good
but no wyne/ the whiche hath at the eest syde a gre
te wyldernesse that lasteth more than an hondred
Journeys/ and the best cyte of that londe is called

Comolaym & therafter is the londe soo called/and men of this londe are good warryoures & hardy/& therby is the kyngdom of Comayn/this is ꝑ moost & the gretest kyngedom of the worlde / but it is not all Inhabyte/ for in one place of that londe is soo grete colde ꝑ noo man may dwell there for colde/ & in an other place is grete hete that no man may dwelle there/ & there are soo many feyghes that a man wote not on what syde he may torne hym/ & in this londe are but fewe trees berynge fruyte. In this londe men lye in tentes & they brenne dounge of beestes for defaute of wood. This londe dyscendeth towarde Pruyse & Rossy/and thorugh this lõde renneth the ryuer Echell ꝑ is one of the gretest ryuers in the worlde/& it is frosen soo harde euery yere that men fyghe therupon in grete batayles on horse/ and fote men more than hondred thoulandes at ones. And a lytell fro that ryuer is the grete see of Occean that they call Maure/ and betwene this Maure & Calpye is a full strayte passage too go towarde Ynde & therfore kynge Alexander dyde make there a cyte that men calle Alexander for to kepe that passage/soo that noo man may passe but ꝑ he haue leue / and nowe is that cyte called Porte de fear/and the pryncypall cyte of Comayn is called Sarachys/this is one of ꝑ thre wayes to go in to Ynde/but thrugh this waye may not many men goo but ꝑ it be in wynter. and this passage is called Berbent. And an other waye is for too goo

from the londe of Turkescon thrughe Persy/ & in this waye are many Journeys in wyldernes. And ẏ thyrde way is that cometh fro Cosmane & gooth thrugh the grete cyte and thrughe the kyngdom of Abachare. And ye shall vnderstonde that all thyse kyngedomes & londes vnto Persy are holden of the grete Chane of Cathay & many other/ & therfore he is a full gretelorde of men & of londe.

¶ Of other wayes comynge from Cathay towarde the Grekes see. And also of the Emperoure of Persy. ca.lxxxx

Now haue I deuysed you the londes towarde the northe to come fro ẏ londes of Cathay to the londes of Pruyse & Rossy where crysten men dwell. Now shall I deuyse to you other londes and kyngedomes in comynge downe fro Cathay too the Grekes see where crysten men dwelle. And for as moche as next the grete Chane of Cathay the Emperour of Persy is the gretest lorde/ therfore I shall speke of hym/ and ye shall vnderstonde that he hath two kyngdoms/ the one begyneth eestwarde and is the kyngdom of Turkescon/ and it lasteth westwarde to the see of Caspye/ & southwarde to the londe of Ynde/ & this londe is good & playne and well manned/ good cytees/ but two moste pryncypall of the cytees are called Bacyryda & Sormagaũt. The other is the kyngdom of Persy

& lasteth fro the ryuer of Phylon vnto the grete Ar
mony/& northwarde vnto ꝑ lee of Calpy/& louth
warde to the londe of Yude/& this is a full plente
uous coũtre & good/and in this londe are thre pry
cypall cytees. Nellabor. Saphan. and Sarmalle.

¶ Of the londe of Armony whiche is a good londe
& of the londe of Myddy. ca. lxxxi

Than is ꝑ londe of Armony in whiche was
sometyme thre kyngdoms/this is a good lõ
de & plentyuous. & it begynneth at Perly & lasteth
west warde to Turky of length/ & in brede lasteth
fro the cyte of Alexandre ꝑ nowe is called Port de
fear vnto ꝑ londe of Myddy. In this Armony are
many fayr cytees/but Canrylly is mooste of name
Than is the londe of Myddy & is ful longe & not
brode/& begynneth eestwarde at ꝑ londe of Perly/
and ynde the selle & lasteth west warde to ꝑ kyngdo
me of Caldee/& northwarde to lytell Armony. In
this Myddy are many grete hylles & lytell playne
& there dwel Saralyns & other maner of men that
men call Cordyns & Kermen.

¶ Of the kyngdom of George & of Abcan & ma-
ny meruaylles. ca. lxxxij

Than next is the kyngdom of George ꝑ be

gynnech eestwarde at a grete hylle that men calle Abyor/this londe lasteth tro Turky too the grete see & the londe of Myddy and the grete Armonye. and in this londe are two kynges /one of Abcan/ & an other of George/ but he of George is in subiection to the grete Chane/but he of Abcan hath a stronge countree and defendeth hym well agayn ste his ennemyes/And in this londe of Abcan is a grete meruaylle/for there is a countre in this lon= de that is nere thre dayes longe and aboute / and it is called Hamton / and that countree is all cou= red with derkenelle/soo that it hath no lyght þ no man may se there/& no man dare go in to that coũ tree for the derkenelle. And neuertheles men of the coũtree thereby saye that they may somtyme here therin the voyce of men & hors whynynge & cockes crowe & they wote well that men dwell there / but they wote not what maner of men/ and they saye this derkenelle came thrughe myracle of god that he dyde for cryſten men there. For there was a wyc ked Emperour that was of Pop / & he was called Haures & he purſued somtyme all cryſten men too destroye/& dyde them make sacrifyce to theyr falle goddes/and in that countree dwelled many cryſten men the whiche lefte all theyr goodes & catelles & rychelle & wolde go in to Grece/& whan they were all in a grete playn þ is called Negon þ Emperou re & his men came to sle þ cryſten men/and than þ cryſten men al set them vpon theyr knees & prayed

to god/& anone came a thycke cloude & ouerlapped ỳ Emperour & all his hoost/so that he myght not go away/& so dwelled they in derkenes/& they came out neuer after/& the crysten went where as they wolde/& therfore they myght say thus/A dño factū est istud & est mirabile i oculis nostris. That is to saye: Of our lorde is this done & it is wonderfull in our eyen. Also out of this derke londe cometh a ryuer ỳ men may se by good token ỳ men dwell therin.

¶ Of the londe of Turky and dyuers other countrees & of ỳ londe of Melopotamy. ca. lxxxiij.

Than next is the londe of Turky that marcheth to grete Armony/& therin are many coūtrees as Capadoce. Saune. Bryke. Quelycyon Pytan & Geneth/in echone of thyse countrees are many good cytees/& it is a playne loude and fewe hylles and fewe ryuers/and than is the kyngdome of Melopotamye that begynneth eestwarde at flom of Tygre at a Cyte that men calle Mosell/ and it lasteth westwarde to the flom of Eufraten to a cyte that men call Rochaym/& westwarde fro hyghe Armony vnto the wyldernesse of Inde the lesse/& it is a good londe & playne / but there is fewe ryuers & there is but two hylles in that loude/the one is called Symar /& the other Lylon/and it marcheth vnto the londe of Caldee. And ye shall wete

that the londe of Ethyope marcheth eestwarde to ꝑ grete wyldernesse/westwarde to ꝑ londe of Nuby southwarde to ꝑ londe of Maryan/& northwarde to ꝑ reed see/& than is Maryane ꝑ lasteth fro ꝑ hylles of Ethyope vnto Lyby ꝑ hygh & ꝑ lowe ꝑ lasteth to the grete see of Spayne.

¶ Of dyuerse countrees & kyngdoms & yles & merueylles beyonde the londe of Cathay. ca.lxxxiiij

NOw haue I sayd & spoken of many thyngs on this syde of ꝑ grete kingdom of Cathay of whome many are obeysaunt to ꝑ grete Chane/ Now shall I saye of some londes & coūtrees & yles ꝑ are beyonde the londe of Cathay. Who so gooth fro Cathay to Ynde. the hyghe & the lowe he shall go thrughe a kyngdom ꝑ men call Caduillen & is a grete londe/there groweth a maner of fruyte as it were gourdes/& whan it is rype men cutte it alonder & men fynde therin a beest as it were of flesshe of bone & bloode as it were a lytell lambe without wolle & men ete the beest & the fruyte also and that is a grete meruayl. Neuertheles I sayd to them ꝑ I helde that for no mernayle/for I sayd ꝑ in my coū tree are trees that bere fruyte that become byrdes fleynge & they are good to ete/ & that ꝑ falleth in water lyued/& that that falleth on the erthe deyed & they had grete meruayle of this. In this londe & many other about there are trees that bere clowes

and nutmygges & canell and many other ſpyces.

And there are vynes that bere ſo grete grapes that a ſtronge man ſhall haue ynoughe to do to bere a cluſter of the grapes. In that ſame londe are the hylles of Caſpye that men call Ober/and amonge thoſe hylles are the Jewes of the.x. kyndes enclo-ſed within that men calle Gog and Magog and they may not come out on no ſyde. There was en cloſed.xxij.kyngꝫ with theyr folke ꝑ dwelled bytwe ne the hylles of Syche.and kynge Alexander cha-ſed theym thyder amonge thoſe hylles/ for he tru-ſted for to haue enclo[illegible]ed theym there thorugh wer-kynge of men but he myght not/ & whan he ſawe that he myght not he prayed to god that he wolde fulfyll that he had begonne/& god herde his prayer & enclo[illegible]ed the hylles togyder ſo ꝑ the Jewes dwell

there as they were locked in / & there is hylles all
aboute them but at the one syde / & there is the see of
Calpye. And some men myght aske / there is a see
on one syde why go they not out there / for there to
answere I that all yt it be called a see it is noo se /
but a stange stondynge amonge hylles / and it is the
gretest stange of all the worlde / and yf they wente
ouer the see they wote not where for too arrye / for
they can noo speche but theyr owne. And ye shall
vnderstande that the Jewes haue no lawe of theyr
owne lawe in all the worlde / but they that dwelle
in thole hylles / and yet they paye trybute for theyr
londe to the quene of Armony. And somtyme it is
so that some of the Jewes goo ouer the hylles / but
many men may not passe there too ryder for the
hylles are so grete & hyghe. Neuertheselle men saye
in that countree there by that in the tyme of Anti-
cryst they shall doo moche harme to crysten men / &
therfore all the Jewes that dwelle in dyuerse par-
tyes of the worlde lerne for too speke Ebrewe / for
they hope that the Jewes that dwelle amonge the
hylles aforelayd shal come out of the hylles & they
speke all Ebrewe & not elles / and than shall thyse
Jewes speke Ebrewe to theym & leede theym in to
crystendome for to destroye crysten men. For thyse
Jewes saye they wote by theyr prophecyes ỳ thole
Jewes that are amõge thole hylles of Calpy shall
come out & crysten men shall be in theyr subgeccõn
as they be vnder crysten men. And yf ye wyll wete

how they shall fynde the passage out as I haue vn derstande I shall telle you. In tyme of Antecryste a foxe shall make his denne in the same place whe re kynge Alexander dyde make the gates & he shall dygge in the erthe so longe tyll he perce it thorugh vnto that he come amonge the Jewes. And whan they se this foxe they shall haue grete meruayle of hym/for they sawe neuer suche beest / for other beestes haue they amonge theym many/and they shall chase this foxe & pursue hym vnto that he be fledde agayne in to his hole that he came fro. And than shall they dygge after as he wente vnto they come to the gates ꝑ Alexander dyde make of grete stones well dyght with lyment/& they shall breke thyse gates & so shall they fynde the yssue.

¶ Of the londe of Bactry and of many gryffons and other beestes. ca.lxxxv.

FRom this londe men shall go vnto the lon de of Bactry where are many wycked men and fell. In that londe are trees ꝑ bere wolle as it were shepe of whiche they make cloth. In this londe are many Ypotaynes that dwelle somtyme on londe/somtyme on water & are halfe man and halfe hors/& they ete not but men whan they may gete theym. In this londe are many gryffons mo re than in other places/& some saye they haue the body before as an agle & behynde as a lyon / and

they laye loth for they are made lo/but the gryffon hath a body gretter than. viij. lyons and gretter & stalworthyer than an hondred egles. for certaynly he wyll bere to his nest fleynge an hors and a man vpon his backe or two oxen yoched lamen as they go at plough/for he hath longe nayles on his feet and grete as it were hornes of oxen/and of thole they make cuppes there to drynke of/and of his rybbes they make bowes to shote.

¶ Of the waye for to go to prester Johans londe whiche is Emperour of Ynde. ca.lxxxvi.

HEre this londe of Bactry men goo many a dayes Journey to the londe of prester John that is a grete Emperour of Ynde/and men calle his londe the yle of Pantoxore. This Emperour prester Johan holdeth grete londe & many good cytees & good townes in his kyngdom/many gre te yles & large. for this londe of Ynde is all depar ted in yles by cause of grete flodes that come out of Paradyse/& also in the see are many grete yles The best cyte that is in the yle of Pantoxore is cal led Nyle/for that is a noble cyte and ryche. Prester Johan hath vnder hym many kynges & many dy uerse people/and his londe is good and ryche but not so ryche as the londe of the grete Chane/for marchauntes come not so moche thyder as they do in to the londe of the grete Chane for it is to lon

ge a waye. And also they fynde in the yle of Cathay all that they haue nede of/as spycery clothes of golde and other rychesse. And all yf they myght haue better chepe in the londe of preester Johan than in the londe of Cathay and more fyner/neuertheles they wolde lette it for the longe waye & grete peryls in the see / for there are many places in the see where are grete Roches of a stone that is called adamande/the whiche of his owne kynde draweth to hym yron / and for as moche that there sholde passe no shyp that had nayles of yron for it sholde drawe it to hym / therfore they dare not wende in to that countree with shyppes for drede of adamandes. I wente ones in that see and sawe as longe as it had ben a grete yle of trees and stockes and braunches growynge / and the shypman sayd to me that those was of grete shyppes that were dwellynge there thorugh the vertue of the adamandes and of thynges that were in the shyppes were those trees sprongen and waxen/and suche Roches are there many in dyuerse places of that see and therfore dare no shypman passe that waye. And an other also that they drede the longe waye/and therfore they goo moost all to Cathay and that is nerer vnto theym. And yet is it not so nere but theym behoueth fro Venys or fro Geene be in see towarde Cathay. xi. or. xij. monethes. The londe of prester John is longe & marchaũtes passe thyder thorugh the londe of Persy and come vnto

a Cyte that men calle Hermes / for a phylosophre that men called hermes foũded it / & they passe an arme of the see & come to an other cyte that men calle Saboth & there fynde they all marchaũdyses & poppyniayes as grete plente as larkes in our countree. In this countree is lytell whete or barley and therfore they ete ryse and mylke & chese and other fruytes. This Emperour prester Johan weddeth comonly the doughter of the grete Chane and the grete Chane his doughter. In the londe of prester John is many dyuerse thynges & many precyous stones so grete & so large that they make of theym vessels platers & cuppes and many other thynges of whiche it were to longe to telle / but somwhat of his lawe & of his fayth shall I telle you.

¶ Of the fayth & byleue of prester Johan / but he hath not all ꝑ full byleue as we haue. ca. lxxxvij.

This Emperour prester Johan is cristen & a grete parte of his londe also / but they haue not all the artycles of our fayth / but they byleue well in the fader & the sone and the holy goost and they are full deuoute & true one to an other / & they make no force of catell / and he hath vnder hym .lxxij. prouynces & coũtrees and in echone is a kynge / & those kynges haue other kynges vnder theym. And in this londe are many meruayles / for in that londe is the grauelly see ꝑ is of londe & of

grauel & no droppe of water/and it ebbeth and flo-
weth with ryght grete wawes as an other see doth
and it is neuer styll ne neuer in rest & no man may
passe that londe beyonde it. And all yf it so be that
there is no water in ꝑ see/yet men may fynde there
in ryght good fysshe & of other facyon and shape
than is in ony other sees/and also they are of full
good sauour & swete and good to ete. And at thre
Journeys fro that see are grete hylles thrugh whi
che renneth a grete flood that cometh fro Parady
se and it is full of precyous stones and no drope of
water/& it renneth with grete wawes in to the gra
uelly see. And this flood renneth thre dayes in the
weke so fast & stereth grete stones of the roches w̄
hym that make moche noyse/& as soone as they
come in to the grauelly see they are nomore seen/&
in those thre dayes whan it renneth thus no man
dare come in it/but the other dayes men may goo
therin where they wyll. And also beyonde ꝑ flood
towarde the wyldernesse is a grete playne also lon
dy & grauelly amonge hylles/and in ꝑ playne gro
we trees that at the rysynge of the sonne eche daye
begynne to growe/& so grewe they to myddaye &
bere fruytes but no man dare ete of that fruyte/for
it is a maner of pron. and after myddaye it torned
agayne in to the erthe/so ꝑ whan the sonne gooth
downe it is no thynge seen/& so doth it euery daye
And there is in ꝑ wyldernesse many wylde men w̄
hornes on theyr heedes & ryght hydeous/and they

speke not but grunt as swyne. And in that coũtree are many popyniayes that they calle in theyr lan gage pystak & they speke thrugh theyr owne kyn/ de as apertly as a man/ & those that speke well ha ue longe tonges & large & on euery foot fyue toos. there are some that haue but thre toos and tho sa/ me speke nought or very lytell.

¶ How the Emperour preester Johan whan he gooth to batayll hath thre crosses borne before hym of fyne golde. ca.lxxxviij.

This Emperour preester Johan whan he gooth to batayll he hath no baner borne before hym/ but he hath born before hỹ thre crosses of fyne golde & those are grete and large and well dyght w̃ precyous stones/ & for to kepe eche crosse is ordeyned a thousande men of armes & mo than an hondred thousande on foot in maner as men ke pe a standarde in batayll in other places & he hath men without nombre whan he goth to ony batayll ayenst ony other lorde. And whan he hath no ba/ tayll but rydeth with preuy company than dooth he bere before hym but a crosse of tree not paynted & without golde & precyous stones & all playne in token ꝑ our lorde Jhu cryste suffeed deth on a crosse of tree. And also he hath born before hym a plate of golde full of erthe in token that his lordshyp & nobley shall torne to nought & his flesshe shall tor/

ne to erthe. And also he hath borne before hym an other vessell full of Jewelles & golde and precyous stones in token of his nobley & his myght.

¶ Of the mooste dwellynge place of prester Johan in a cyte called Sule. ca. lxxxix.

AND he dwelleth comonly at the cyte of Sule & there is his pryncypall palays that is so ryche that meruayle is to tell / & aboue the pryncypall toure of the palays are two pomels of golde all roũde / & eche one of thole hath two carbuncles grete & large & shyne ryght clere on the nyght And the pryncypall gates of this palays are of precyous stones that men calle Sardyn / & the borders of the barres are of yuory / & the wyndowes of the halle & chambres are of crystall. And tables that they ete of some are of Emeraudes some are of mastyk / some of golde & precyous stones / and the pylers that bere the tables are of suche stones also & the greces on whiche the Emperour gooth to his see where he sytteth at mete one is of mastyk an other of crystall an other of Japhy grene an other of dyalper an other of sardyn an other of cornelyn a nother of sempton / and that he setteth his foot vpon is of cyrolytes & all thyse greces are bordured with fyne golde and well dyght with grete perles & other precyous stones / and the sydes of his sege are Emeraudes bordured with golde & with precy

ous stones / the pylers in his chambre are of fyne golde with many carbuncles & other suche stones that gyue grete lyght on the nyght / and all yf the carbuncles gyue grete lyght neuertheles there bren neth eche nyght .xij. grete vessels of crystall full of bame to gyue good smell and to dryue awaye wycked ayre. The forme of his bedde is all of sa/ phyre well bounde with golde to make hym to sle/ pe well & for to destroye lechery / for he wyll not lye by his wyues but thryes in the yere after the seasons and all only for getynge of childern. And he hath also a fayre palays at the cyte of Nyle where he dwelleth whan he wyll but the ayer there is not soo well tempred as it is at the cyte of Suse. And he hath euery daye in his courte more that .xxx. thousande men without comers & goers / but .xxx. thousande there & in the coūtree of the grete Chay ne spende not so moche as .xij. thousande in our countree / he hath euermore .vij. kynges in his court to serue hym / & echone of theym serueth a moneth and with thyse kynges serue alwaye .lxxij. dukes & CCC. Erles / and euery daye ete in his courte .xij. archebyshops and .xx. byshops. The patryarke of saynt Thomas is as he were a pope / & archebys/ shops & byshops & abbottes all are kynges in ȳ countree / & some of the lordes is mayster of ȳ halle some of ȳ chambre / some stuarde / some marshall & some other offycers & therfore he is full rychely serued & his londe lasteth in brede foure monethes

Journey/and it is of lengeth without mesure.

¶ Of a ryche man in prester Johns londe named Catolonabes & of his gardeyne. ca.lxxxx.

IN an yle of prester Johans londe that men calle Mylcorach & therin is grete plente of goodes & moche ryches and many precyous stones In that londe was a ryche man not longe agone that men called there Catolonabes / he was full ryche & he had a fayre castell on an hylle & stronge/and he hadde made a walle all about the hylle ryght stronge & fayre within that he had a fayre gardeyne wherin were many trees berynge all maner of fruytes þ he myght fynde/& he dyde plante therin all maner of herbes of good smell & that bare floures/& there was many fayre welles and by theym was made many fayre halles & chambres well dyght with golde & asure / and he had made there dyuerse storyes & beestes and byrdes þ songe & torned by engyne and orbage as they had be all quycke/& he had in his gardayne that he myght fynde to make a man solace & comfort/and he had also there in that gardeyne maydens within the age of.xv.yere the fayrest that he myght fynde & men childern of the same age/& they were cladde with clothes of golde & he sayd that the same were angels/& he had do make thre hylles fayre and good all enclosed aboute with precyous stones of

Jalpye and crystall & well bounde with golde and perles & other maner of stones/and he had made a conduyte vnder the erthe so ꝑ whan he wolde the walles ranne somtyme with mylke somtyme with wyne somtyme with hony/& this place is called Paradyse. And whan ony ponge bachelere of that countree knyght or squyer cometh to hym for solace & dysporte/he ledeth hym in to his Paradyse & sheweth vnto hym all thyse dyuerse thynges/& dyuerse songes of byrdes and also of his damoysels and his welles/and he dyde stryke dyuerse Jnstrumentes of mulyke in an hyghe toure that myght be seen & sayd those were aungels of god/and that place was Paradyse that god hath graũted to those that byleued whan he sayd. Dabo vobis terrã fluentẽ lac et mel. That is to saye. J shall gyue you londe flowynge mylke & hony. And than this ryche man dyde thyse men drynke a maner of drynke of whiche they were dronken & he sayd to them yf they wolde deye for his sake that whan they were deed they sholde come in to his Paradyse/and they sholde be of the age of those maydens & sholde dwelle alwaye with theym/and he sholde put theym in a fayre Paradyse where they sholde se god in his Joye & in his mageste/and than they graunted to do what he wolde/and he badde them go & flee suche a lorde or a mayster of the coũtre that he was wroth with/& that they sholde haue no drede of no man/and yf they were slayne themselfe

for his lake he sholde put theym in his Paradyse whan they were deed. And so wente those bachelers to slee grete lordes of the countree / and were slayne themselfe in hope to haue that Paradyse / & thus he was auenged of his enemyes thorugh his deserte. And whan ryche men of the countree perceyued this malyce and cautele & the wyll of this Catolonabes they gadred theym togyder & assayled the castell and slewe hym and destroyed all his goodes and his fayre places & rychesse that were in his Paradyse / the place of the walles is there yet and some other thynges / but ỹ rychesse is not there and it is not longe ago syth he was destroyed.

¶ Of a meruaylous dale that is beside the ryuer of Phylon. ca. lxxxxi.

AND a lytell fro that place on the lyfte syde beside the Ryuer of Phylon is a grete meruayle. There is a dale betwene two hylles & that is foure myle longe / and some men calle it the dale enchaunted / some the daley of deuyles / some the daley perylous / & in that daley are many tempestes and a grete noyse and hydeous euery daye and nyght / and somtyme as it were a noyse of Taburynes of nakers and of trompettes as it were at a grete feest. This daley is all full of deuylles & hath ben alwaye / & men saye there ỹ it is an entre to helle. In this daley is moche golde and

syluer/wherfore many crysten men & other go thyder for couetyse of that golde & syluer/but fewe of theym come out agayne for they are anone strangled with deuylles/& in myddes of that vale vpon a roche is a vysage & the heed of a kende bodyly ryght hydeous & dredefull to se/& there is no thynge seen but the heed to the sholders/but there is no crysten man in the worlde ne other soo hardy that he ne sholde haue grete drede for to beholde it/ for he beholdeth eche man so sharpely & so felly/& his eyen are so sterynge & so synkelynge as fyre, and he chaungeth so often his coũtenaũce that no man dare come nere for all the worlde/ and out of his mouth & his nose cometh grete plente of fyre of dyuerse colours/& somtyme is the fyre so stynkynge that no man may suffre it/but alwaye a good crysten man & that is stable in the fayth may go there in without harme yf they shryue theym well and blysse theym with the token of the crosse than shall the deuylles haue no power of theym. And ye shall vnderstande þ whan my felowes & I were in that valey we had full grete thought yf we sholde put our bodyes in auenture to go thrugh it/& some of my felowes accorded therto/& some wolde not accorde therto/& there was in our company two freres mynours of Lombardy & they sayd yf ony of vs wolde go in they wolde also/as they had sayd so vpon truste of theym we sayd that we wolde go and we dyde synge a masse & we were shryuen &

houseled and we wente in.xiiij.and whan he came out we were but.x. and we wyste not wheder our felowes were lost there or þ they torned agayne but we sawe nomore of theym/other of our felowes þ wolde not go in with vs wente about by an other waye for to be before vs & so they were/& we wente thrugh the valey & sawe there many meruayllous thynges/golde syluer & precyous stones & Jewelys grete plente on many sydes as vs thought/wheder it was as it semed J wote not for J touched theym not/for the deuylles are so subtyll & queynt þ make many tymes a thynge to seme þ it is not for to deceyue men/& therfore J wolde touche no thynge for drede of enemyes þ J sawe in many syhernelles what of deed bodyes þ J sawe lye in the valey/but J dare not saye that they were not all bodyes but they semed bodyes thrugh makynge of deuylles/& we were often casted downe to þ erthe thrugh wynde & thonder & tempestes/but god helped as alway & so passed we thrugh þ valey without peryll & harme thanked be god almyghty þ kepte vs well.

¶ Of an ylonde where in dwelled people as grete as geauntes of.xxviij.or.xxx. foot of length and other thynges. ca lxxxvij.

AND beyonde that valey is a grete yle where people are as grete as geaūtes of.xxviij. foot or.xxx. foot longe/& they haue no clothynge

but beestes skynnes that hange on theim/& they ete no brede but flesshe raw & drynke mylke/& they haue no honses & they ete gladlyer flesshe of men than of other/& men sayd vs that beyonde ꝑ yle is one yle where are gretter geaũtes as of .xlv. or .l. foot longe/& some saye of .l. cubytes longe but I sawe not theym/& amonge those geaũtes are grete sheep as it were yonge oxen and they bere grete wolle/thyse sheep haue I seen many tymes. An other yle is there northwarde where are many yll & felle women & they haue precyous stones in theyr eyen/& they haue suche kynde ꝑ yf they beholde ony man with wrath they slee theym of the beholdynge as the basilysshe doth. An other yle is there of fayre folke & good where the custome is suche ꝑ the fyrst nyght ꝑ they are wedded they take a certayne man that is ordeyned therfore & do hym lye by theyr wyues to haue theyr maydenhede & they gyue hym grete rewarde for his trauayle/& those men are called Gadlybyrycm/for men of ꝑ cõtre holde it a grete thynge to make a woman no mayden/& yf it be so ꝑ the husbonde fynde her a mayden the next nyght after/for perauenture he that laye by her was dronken/or for ony other cause the husbonde shall playne of hym to the lawe that he hath not done his deuoure/& he shall greuously be punysshed & chastysed/but after ꝑ fyrst nyght they kepe theyr wyues well ꝑ they spoke not with those men/& I asked what was the cause why they had

that custome/& they layd somtyme men laye with theyr wyues fyrst & none other & theyr wyues had serpentes in theyr bodyes & stonged theyr husbonde on theyr yerde & theyr bodyes & so was many man slayne/& therfore had they ꝑ custome to lete other men haue theyr maydenhede for drede of the deth & thus they suffre theym to allaye the pallage or they put theym vnto auenture.

¶ Of women whiche make grete sorowe as theyr childern are borne and grete Joye whan they are deed. ca.lxxxiii.

AND other ple there is where women make grete sorowe whan theyr childern are born & whan they are deed they make grete Joye & cast theym in a grete fyre & brenne theym/& they ꝑ loue well theyr husbondes whan they are deed they cast theym in a fyre to brenne also/for they saye ꝑ fyre shall make theym clene of all fylth & vyces & they shall be clene in an other worlde/& the cause why they wepe whan theyr childern are born & ꝑ they make Joye at theyr deth/ they saye a childe whan he is borne cometh in to this worlde to haue trauayle & sorowe & heuynes/& whan they are deed they go to paradyse where ryuers are of mylke & hony/and there is lyf & Joye & plente of goodes without trauayle and sorowe. In this ple they make theyr kynges by chesynge/and they chese hym not for

his rychelle ne his nobley but hym that is of good condycyons & moost ryghtwys & true / Juged euery man truly lytell & moche after theyr trespas / & the kynge may Juge no man to deth without counseyll of his barons & yt all they assent. And yf so be that the kynge do a grete trespas as slee a man or suche other he shall deye also / but he shall not be slayne / but they shall defende & forbede that noman be so hardy to make hym company ne to speke with hym ne gyue hym mete ne drynke & thus he shall deye / they spare noman that hath done trespas for loue ne for lordelhyp ne rychelle nor nobley but they do hym ryght after that he hath deserued.

Of an ylonde where a men wedde theyr owne doughters & kynnel women. ca. lxxxiiij.

There is an other yle where is grete plente of people / & they ete neuer flesshe of hares ne of hennes ne of goos yet is there many of them but they ete gladly flesshe of all other beestes & they drynke mylke. In this countree they wedde theyr owne doughters & other of theyr kynne as theym lyketh / & yf there be .x. or .xij. men in one hous echone of theyr wyues shall be comen to other / and at nyght shall one haue one of the wyues & an other nyght an other / & yf she haue ony childe she may gyue to whiche of theym she wyll so that noman wote yf it be his or not. In this londe & many other

places of Ynde are many cocodrylles that is a ma
ner of a longe serpent & on nyghtes they dwell on
water & on dayes they dwel on londe and roches &
they ete not in wynter. Thyle serpentes slee men
& ete theym wyth̄de & they haue no tonge. In this
coūtree & many other men cast sede of cotton & so
we it eche yere & it groweth as it were smalle trees
and they bere cotton. In Araby is many byrdes/

that some men call Gyrlantes that is a full fayre
beest and is hygher than a grete courser or a stede
but his neche is nere .xx. cubytes longe/ & his crou
pe and his tayle is lyke an herte/and he may loke o
uer an hygh house/& there is many camylyons ¶ is
a lytell beest & he eteth ne drynketh neuer / and he
chaungeth often his coloure/for somtyme he is of
one coloure & somtyme of an other/& he may chaū

ge hym in to all colours that he wyll saue blacke & reed. There are many wylde swyne of many colou res and as grete as oxen/and they are spotted as it were small fawnes/& there are lyons all whyte/ & there be other beestes as grete as grete stedes þ men call Lonhorans & some men call them Tontes & theyr hede is blacke/& thre longe hornes in his fron te as cuttynge as sharpe swerdes/and he chaseth & wyll slee the olyfauntes. And there is many other maner of bestes of whome it were to longe for too wryte all.

¶ Of an other ylonde where in dwelleth full good people and true. ca.lxxxv.

There is an other ylonde good and grete and plenteuous where are good men and true & of goodly lyfe after theyr fayth/and all yf they be not crysten. Neuertheles of kynde they are full of good vertues & they flé all vyces and all synne and malyce/for they are not enuyous ne proude ne co-uytous ne lecherous ne glotenous/and they do not vnto an other man but that they wolde he dyde too them/ & they fulfyll the.x.cõmaundementes/ and they make no force of rychesse ne of haunynge/and they swere not but saye ye & naye/ for they saye he that sweareth he wyll dysceyue his neyghbour/ and some men call this the yle of Bragamen/ & some calle it the londe of fayth/& thorughe it renneth a

grete ryuer that men calle Thebe/ and generally all men in thole ples & other thereby are truer and ryghtwyser than are in other coūtrees. In this ple are no theues ne murderers ne comune woman ne beggers/ and for as moche they are so true and so good that there is no tempest ne thonder ne warre ne hunger ne other trybulacyons/ & thus it semeth well that god loued theym well & is well payde of theyr trouth & theyr dedes/ and they byleue in god that made all thynge & hym they worshyp & they lyue so ordynatly in mete & drynke þ they lyue ryght longe/ & many of theym deye without syknesse þ kynde kaylleth them for aege.

¶ How kynge Alexander sent his men thyder for to wynne that londe. ca.lxxxvi

And kynge Alexander somtyme sente his men to wynne that londe. And they sente hym lettres that sayd thus. What behoueth a man to haue all the worlde þ is not contente there with/ thou shalte fynde no thynge in vs why thou sholdest make warre vpon vs/ for we haue no rychesse ne treloure/ and all the goodes & catell of our countree are comune/ our metes that we ete are oure rychesse. And in stede of treloure of golde & syluer we make our treloure peas & accorde of loue/ and we haue nought but a cloth vpon our bodyes/ our wyues are not arrayed rychely too pleasynge/ for we

holde it a grete fooly a man to dyghte his body to make it to seme fayrer than god made it. We haue ben euermore in peas tyll now that thou wylte dysheryte vs. We haue a kynge amonge vs not for nede of the lawe ne to deme no man/for [illegible] are no trespassours amonge vs but all one[illegible] vs to be obedyent to hym/and soo mayste thou not take from vs but our good peas. And whan kynge Alexander sawe this lettre/hy thought al thus ẏ he sholde do to moche harme yf he troubled them & sent to theym ẏ they sholde kepe well theyr good maners & haue no drede of hym.

¶ Of an other ylonde where also dwelleth good people in & is called Synople. ca.lxxxxvij.

Than is there an other ylonde that is called Synople where in also are good people & trewe and full of good fayth/ and they are moche lyke in theyr lyuynge to the men before sayd/ and they go all naked. And in to that ylonde came kynge Alexander. And whan that he sawe theyr good faythe and trouthe and theyr good byleue/he sayd that he sholde doo to theym noo harme/and badde theym aske of hym rychesse and nought elles and they sholde haue it. And they answered that they hadde ryches ynoughe whan they hadde mete and drynke to susteyne theyr bodyes/and they sayd also that rychesse of this worlde is nought worth but yf

it were so that he myght graunte theym that they sholde neuer deye that wolde they praye hym. And Alexander sayd ẏ myght he not do for he was dedely and sholde dey as they sholde. Than sayd they why art ẏ so proude & wolde wynne all the worlde & haue in thy subgeccyon as it were a god & ẏ hast no terme of thy lyf/and ẏ wylt haue all rychesse of the worlde the whiche shall forsake the or ẏ forsake it/& ẏ shalt bere no thynge with the/but it shal dwelle to other/but as ẏ was borne naked so shalt ẏ be done in erthe. And Alexander was gretly astonyed of this answere/& yf it be so ẏ they haue not the artycles of our fayth/neuertheles J byleue that god loueth theym well & theyr good entencyon & ẏ he taketh theyr seruyce to gree as he dyde of Job ẏ was a paynym the whiche he helde for his true seruaũt & many other. J byleue well ẏ god loueth all those ẏ loue hym & serue hym mekely & truly & ẏ despyse the vayne glorye of the worlde as thyse men do & as Job dyde/and therfore sayd our lorde thorugh the mouth of Ysaye the prophete thus. Ponã eis multiplices leges meas. That is to saye J shall put to theym my lawes in many maners/& the gospell sayth thus. Alias oues habeo que nõ sũt ex hoc ouili. That is to saye. J haue other shepe ẏ are not of this folde/and there to accordeth the vysyon that Saynt Peter sawe at Jaffe how the angell came fro heuen & brought with hym of all maner of beestes as serpentes & foules in all maner

and layd to layne peter. Take & ete. And layt peter answered. I ete neuer of vnclene beste. And the aungell layd to hym. Non dicas in. unda q̄ deus mūdauit. That is to saye. Calle thou not those thynges vnclene that god hath clensed. This was doone in token that men shulde not haue many men in despyte for theyr dyuerse lawes/for we wote neuer whome god loueth and whome god hateth.

¶ Of other two yles ꝑ one is called Pytan wherin be lytel men ꝑ ete no mete/and in that other yle are the men all rough of fethers. ca.lxxxviii.

There is an other yle that men calle Pytan men of this londe tylle no londe for they ete nought/& they are smale men but not so smale as Pygmeens. Thyle men lyue with smell of wylde apples/& whan they go ferre out of the countree they bere apples w̄ theym/for anone as they lese ꝑ sauour of apples they deye/they are not reasonable but as it were bestes. And there is an other yle where the people are all fethers but the face & the palmes of theyr hondes. Thyle men go as well aboue the se as on the londe & they ete flesshe & fysshe all rawe. In this yle is a grete ryuer that is two myle brode & an halfe that men calle Renemar.

¶ Of the wylderneſſe wherin that growe the trees of the sonne & of the mone. ca.lxxxix.

And beyonde that ryuer is a grete wylder-
nelle as men that haue ben there saye. In
this wyldernelle as men saye are the trees of the
sonne & of the mone þ spake to kynge Alexander &
tolde hym of his deth/& men saye that folke þ kee-
pe thyle trees & ete of the fruytes of theym they ly-
ue. four or fyue hondred yere thurgh vertue of the
fruyte/& we wolde gladly haue gone thyder/but I
byleue that an hondred thoulande men of armes
sholde not passe the wylderneſſe for prete plente of
wylde bestes as dragons & serpentes that slee men
whan they haue ony. In this londe is many olyfan-
tes all whyte & blewe without nombre/and ony-
cornes and lyons of many maners. Many other
tyes are in the londe of prestes Johan that were to
longe to telle & moche rychesse and nobley of pre-
cyous stones in grete plente. I byleue that we haue
herde saye why this Emperous is called preester
Johan/but for thole that wote it not I shall saye
There was somtyme an Emperour that was a
noble prynce & doughty/and he had many crysten
knyghtes with hym/and the Emperour thought
he wolde see the maner of seruyce in crysten chir-
ches & than was/chirches of crystendom in Turky
Surry & Tartary Jerusalem Palestyn Araby &
Alapy & all the londes of Egypt. And this Empe
rour came with a crysten knyght in to a chirche of
Egypt & it was on a saterdaye after Wytsondaye
whan the bysshop made ordres/and he beheelde the

lerupce & he asked of the knyght what folke thole sholde be þ stode before the bysshop/& the knyght sayd they sholde be preestes/& he sayd he wolde no more be called kynge ne Emperour but preest & he wolde haue the name of hym þ came fyrst out of the preestes/& he was called Johan & sy haue all the Empetours sythen be called preester Johan. In that londe are many crysten men of good fayth & good lawe/and they haue preestes to synge masse and they make þ sacrament as men of Grece do but they saye not so many thynges as our preestes do for they saye not but þ the apostles sayd as sayt Peter & sayne Thomas and other apostles whan they synge masse & sayd Pater nr. And the wordes with the whiche goddes body is sacred / we haue many addycyons of popes that haue ben ordeyned of whiche men of thole coūtrees knowe not.

¶ Of a grete ylonde and kyngedom called Taprobane. ca. xl.

TOwarde the eest syde of preester Johans londe is an yle þ men calle Taprobane/& is ryght good & fructuous/& there is a grete kynge & a ryche and he is obedyent vnto preester Johan and þ kynge is alwaye made by electyon. In this yle are two wynters & two somers/and they there corne twyes in the yere/& all tymes in the yere are gardeyns florysshed. There dwelleth good people

No occasion to Travel, to write such such stuff, a Fool with a whimsical head furniture may do it at Home.

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